THE Triumphs ouer Death:

OR,

A Consolatorie Epistle, for afflicted mindes, in the affects of dying friends.

First written for the consolation of one: but now published for the generall good of all, by *R.S.* the Author of *S. Peters Complaint*, and *Maonia* his other Hymnes.

LONDON

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To the Worshipful M. Richard Sackuile, Edward Sackuile Cicilie Sackuile and Anne Sackuile, the hopeful issue of the honourable Gentleman maister Robert Sackuile Esquire.

MOst lines do not the best conceit containe,
Few wordes well coucht may comprehend much matter:
Then, as to vse the first is counted vaine,
So is't praise-worthy to conceit the latter,
The grauest wittes that most graue workes expect,
The qualitie, not quantitie respect.

The smallest sparke will cast a burning heat:
Base cottages may harbour things of woorth,
Then though this Volume be, nor gay, nor great,
Vnder your protection I set foorth,
Do not with coy disdainefull ouersight
Deny to reade this well meant orphanes mite.

And since his father in his infancie
Prouided patrons to protect his heire,
But now by death none sparing crueltie
Is turnd an orphane to the open aire:
I his vnworthy foster-sire haue darde,
To make you patronizers of this warde.

The Epistle Dedicatorie.

You glorieng issues of that glorious dame,
Whose life is made the subiect of deaths will,
To you succeeding hopes of mothers fame,
I dedicate this fruit of Southwels *quill:*
He for your Vncles comfort first it writ,
I for your consolation print and send you it.

Then daine in kindnesse to accept the worke,
Which he in kindnesse writ, I send to you,
The which till now clouded, obscure did lurke:
But now opposed to ech Readers view,
May yeelde commodious fruit to euery wight
That feeles his conscience prickt by Parcaes *spight.*

But if in aught I haue presumptuous beene,
My pardon-crauing pen implores your fauour:
If any fault in print be past; vnseene
To let it passe, the Printer is the crauer,
So shall he thanke you, and I by duety bound,
Pray, that in you may all good gifts abound.

Your Worships humbly deuoted,

Iohn Trussell.

R Reade with regarde, what here with due regarde,
O Our ſecond Ciceronian *Southwell* ſent,
B By whoſe perſwaſiue pithy argument,
E Ech well diſpoſed eie may be preparde,
R Reſpectiuely their griefe for friends deceaſe
T To moderate without all vaine exceſſe.

S Sith then the worke is worthie of your view,
O Obtract not him which for your good it pend:
V Vnkinde you are if you it reprehend,
T That for your profit is preſented you,
H He pend, I publiſh this to pleaſure all,
E Eſteeme of both then as we merite ſhall:
W Wey his workes woorth, accept of my goodwill,
E Elſe is his labour loſt, mine croſt, both to no end:
L Leſt then you ill deſerue what both intend,
L Let my goodwill all ſmall defects fulfill:
He here his talent trebled doth preſent,
I, my poore mite, yet both with good intent,
Then take them kindly both, as we them ment.

Iohn Truſſell.

To the Reader.

CHancing to finde with Eſopes Cocke a ſtone,
Whoſe worth was more than I knew how to priſe:
And knowing, if it ſhould be kept vnknowne,
T'would many ſkathe, and pleaſure few or none,
I thought it beſt the ſame in publike wiſe
In Print to publiſh, that impartiall eies
Might, reading iudge, and iudging, praiſe the wight
The which this Triumph ouer Death did write.

And though the ſame he did at firſt compoſe
For ones peculiar conſolation,
Yet will it be commodious vnto thoſe,
Which for ſome friends loſſe, prooue their owne ſelfe-foes:
And by extremitie of exclamation,
And their continuate lamentation
Seeme to forget, that they at length muſt tread
The ſelfe ſame path which they did that are dead.

But thoſe as yet whome no friends death doth croſſe,
May by example guide their actions ſo,
That when a tempeſt comes their Barke to toſſe,
Their paſsions ſhall not ſuperate their loſſe:
And eke this Treatiſe doth ech Reader ſhow,
That we our breath, to Death by duetie owe,
And thereby prooues, much teares are ſpent in vaine,
When teares can not recall the dead againe.

Yet if perhappes our late ſprung ſectaries,
Or for a faſhion Bible-bearing hypocrites,
Whoſe hollow hearts doe ſeeme moſt holy wiſe,
Do for the Authors ſake the worke deſpiſe,
I wiſh them weigh the words, and not who writes:
But they that leaue what moſt the ſoule delights,
Becauſe the Preachers, no Preciſian ſure,
To reade what *Southwell* writ will not endure.

But

To the Reader.

But leauing them, ſince no perſwades ſuffice
To cauſe them reade, except the ſpirit moue,
I wiſh all other reade, but none deſpiſe
This little Treatiſe: but if *Momus* eies
Eſpie Deaths triumph, it doth him behoue,
The writer, worke, or me for to reproue:
But let his pitcht ſpeecht mouth defile but one,
Let that be me, let tother two alone:
For if offence in either merit blame,
The fault is mine, and let me reape the ſhame.

Iohn Truſſell.

The Authour to the Reader.

IF the Athenians erected an altare to an vnknowne god, ſuppoſing hee woulde bee pleaſed with their deuotion, though they were ignorant of his name: better may I preſume that my labour may be gratefull, being deuoted to ſuch men, whoſe names I know, and whoſe fames I haue heard, though vnacquainted with their perſons. I intended this comfort to him whom a lamenting ſort hath left moſt comfortleſſe, by him to his friends, who haue equall portions in this ſorrow. But I thinke the Philoſophers rule will be here verefied, that it ſhall be laſt in execution, which was firſt deſigned, and he laſt enioy the effect, which was firſt owner of the cauſe, this let Chance be our rule ſince Choice may not, and into which of your hands it ſhal fortune, much honour and happineſſe may it carry with it, and leaue in their hearts aſmuch ioy as it found ſorrow: where I borrow the perſon of a Hiſtorian as well touching the dead as the yet ſuruiuing, I build vpon report of ſuch Authours, whoſe hoary heads challenge credit, and whoſe eies and eares were witneſſes of their wordes. To craue pardon for my paine were to ſlander a friendly office, and to wrong their courteſies, whome nobilitie neuer taught to anſwere affection with anger, or to wage duety with diſlike: and therefore I humbly preſent vnto them with as many good wiſhes as good will can meaſure from a beſt meaning minde, that hath a willingneſſe rather to affoorde, then to offer due ſeruices, were not the meane as woorthleſſe as the minde is willing.

R. S.

The Triumphs ouer Death:

OR,

A Consolatorie Epistle for troubled mindes in the affects of dying friendes.

IF it be a blessing of the vertuous to mourne, it is the rewarde of this, to be comforted; and he that pronounced the one, promised the other: I doubt not but that Spirite, whose nature is Loue, and whose name Comforter, as he knoweth the cause of your griefe, so hath he salued it with supplies of grace, pouring into your wound no lesse oyle of mercie then wine of Iustice; yet sith courtesie oweth compassion as a duetie to the afflicted, and nature hath ingrafted a desire to finde it, I thought it good to shew you by proofe, that you carry not your cares alone, thongh the loade that lieth on others can little lighten your burthen, her decease can not but sit neerer your heart, whom you had taken so deepe into a most tender affection. That which dieth to our loue, being alwaies aliue to our sorow, you would haue bin louing to a lesse louing sister: yet finding in her so many worths to be loued, your loue wrought more earnestly vpon so sweete a subiect, which now being taken from you, I presume your griefe is no lesse then your loue was, the one of these being euer the measure of the other, the Scripture mooueth vs to bring forth our teares vpon the dead, a thing not offending grace, & aright to reason. For to be without remorse in the

death of friends, is neither incident nor conuenient to the nature of man, hauing too much affinitie to a ſauage temper, and ouerthrowing the ground of all pietie, which is a mutuall ſimpathie in ech of others miſeries: but as not to feele ſorrow in ſorrowfull chances, is to want ſence, ſo not to beare it with moderation, is to want vnderſtanding, the one brutiſh, the other effeminate, and he hath caſt his account beſt that hath brought his ſumme to the meane. It is no leſſe fault to exceede in ſorrow, then to paſſe the limites of competent mirth, ſith exceſſe in either is a diſorder in paſsion, thogh that ſorow of curteſie be leſſe blamed of men, becauſe, if it be a fault, it is alſo a puniſhment, at once cauſing & taſting torments. It is no good ſign in the ſicke to be ſenſleſſe in his paines, as bad it is to be vnuſually ſenſitiue, being both eyther harbengers or attendants of death. Let ſadnes, ſith it is a due to the dead teſtifie a feeling of pitie, not any pang of paſsion, and bewray rather a tender then a deiected minde. Mourue as that your friendes may finde you a liuing brother, all men a diſcreete mourner, making ſorowe a ſignell, not a ſuperior of reaſon: ſome are ſo obſtinate in their owne wil, that euen time the naturall remedie of the moſt violent agonies can not by any delayes aſſwage their griefe, they entertaine their ſorow with ſolitary muſes, and feede with ſighes and teares, they pine their bodies, and draw al penſiue conſideration to their mindes, nurſing their heauineſſe with a melancholy humor, as though they had vowed them ſelues to ſadneſſe, vnwilling it ſhould end till it had ended them, wherein their folly ſometimes findeth a ready effect, that being true which *Salomon* obſerued,

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that

that as a moth the garment and a worme the wood, ſo doth ſadneſſe perſwade the heart. But this impotent ſoftneſſe fitteth not ſober mindes. Wee muſt not make a liues profeſsion of a ſeuen nights duety, nor vnder colour of kindneſſe be vnnaturall to our ſelues, if ſome in their paſsion ioynd their thoghts into ſuch laborinths, that neither wit knoweth, nor will careth how long or howe farre they wander in them, it diſcouereth their weakeneſſe, but diſcerneth our meditation. It is for the moſt the fault, not of all, but of the ſeelieſt women, who next to the funeral of their friends, deem it a ſecond widowhood to force their teares, and make it their happineſſe to ſeeme moſt vnhappy, as though they had only been left aliue to be a perpetuall map of dead folkes misfortunes: but this is to arme an enemie againſt our ſelues, and to yeeld Reaſon priſoner to Paſsion, putting the ſworde in the rebelles hand when wee are leaſt able to withſtand his treaſon. Sorrowe once ſetled is not lightly remoued, eaſily winning, but not ſo eaſily ſurrendring poſſeſsion, and where it is not excluded in time, it challengeth a place by preſcription. The Scripture warneth vs not to giue our hearts to ſadnes, yea rather to reiect it as a thing not beneficiall to the dead, yet preiudiciall to our ſelues, *Eccleſiaſticus* alloweth but ſeuen dayes to mourning, iudging moderation in plaint to be a ſufficient teſtimony in good will, and a needeful office of wiſedome. Much ſorrowe for the dead is eyther the childe of ſelfe-loue, or of raſh iudgement: if wee ſhould ſhead our teares for others death, as a meane to our contentment, wee ſhewe but our owne Eccleſ. 38. 2.

wound perfit louers of our ſelues, if we lament their deceaſe as their hard deſtinie, we attach them of euil deſeruing, with to peremmatory a cẽſure as though their life had been a ariſe, and their death a leape into finall perdition, for otherwiſe a good departure craueth ſmall condolling, being but a harbour from ſtormes, and an entrance vnto felicitie. But you know your ſiſter too well to incurre any blame in theſe reſpects. And experience of her life hath ſtored your thoughts with notice of ſo rare vertues, as might ſooner make her memorie an inforcement to ioy then any inducement to ſorrow, and moue you to eſteeme her laſt dueties rather the triumph of her victorie then the farewelles of her deceaſe. She was by birth ſecond to none but vnto the firſt in the realme, yet ſhe meaſured onely greatneſſe by goodneſſe, making nobilitie but the mirrour of vertue, as able to ſhew things worthy to be ſeene, as apte to drawe many eies to beholde it, ſhe ſuted her behauiour to her birth, and ennobled her birth with her piety, leauing her houſe more beholding to her for hauing honoured it with the glorie of her vertues, then ſhe was to it for the titles of her degree, ſhe was high minded in nothing but in aſpiring to perfection, and in the diſdaine of vice, in other things couering her greatnes with humilitie among her inferiors, & ſhewing it with curteſie amongſt her peeres: of the carriage of her ſelfe, and her ſober gouernement may be a ſufficiẽt teſtimony, that enuy hir ſelf was dumbe in her diſpraiſe, finding in her much to repine at, but naught to reproue: the clearenes of hir Honor I neede not to mention, ſhe hauing alwaies armed

armed it with ſuch modeſtie as taught the moſt vntemperate tongues to be ſilent in her preſence, and anſwered their eyes with ſcorne and contempt that did but ſeeme to make her an aime to paſsion, yea, and in this behalfe, as almoſt in all other, ſhee hath the moſt honourable and knowen Ladies of the land, ſo common and knowen witneſſes, that thoſe that leaſt liked her religion were in loue with her demeanour, deliuering their opinions in open praiſes. How mildely ſhe accepted the checke of fortune fallen vpon her without deſert, experience hath bin a moſt manifeſt proofe, the temper of her mind being ſo eaſie that ſhe found little difficultie in taking downe her thoughts to a meane degree, which true honour, not pride had raiſed to the former height, her faithfulnes and loue where ſhe found tru frendſhip, is written with teares in many eyes, and wil be longer regiſtred in gratefull memories diuers that haue tried her in that kinde, auowing her for ſecrecie, wiſedome, and conſtancie, to be a miracle in that ſex, yea when ſhee found leaſt kindneſſe in others, ſhe neuer loſt it in hirſelfe, more willingly ſuffering then offering wrong, and often weeping for their miſhappes, whome though leſſe louing her, ſhee could not but effect. Of the innocencie of her life this generall all can auerre, that as ſhe was gratefull many wayes, and memorable for vertues, ſo was ſhee free from the blemiſh of any vice, vſing, to her power, the beſt meanes to keepe continually an vndefiled conſcience: her attire was euer ſuch as might both ſatisfie a curious eye, and yet beare witneſſe of a ſober minde, neyther ſingular nor vaine,

but ſuch as her peeres of leaſt report vſed: her tong was very little acquainted with oathes, vnleſſe eyther duetie or diſtruſt did enforce them: and ſurelie they were needeleſſe to thoſe that knewe her, to whome the trueth of her words could not iuſtly be ſuſpected, much leſſe was ſhe noted of any vnfitting talke, which as it was euer hatefull to her eares, ſo did it neuer defile her breath: of feeding ſhee was very meaſurable, rather of too ſparing then too liberall a diet: ſo religious for obſeruing all faſts, that neuer in her ſickeneſſe ſhee could hardly bee wonne to breake them, and if our ſoules be poſſeſſed in our patience, ſurely hir ſoule was truly hir owne, whoſe rocke though often ſtricken with the rod of aduerſitie neuer yeelded any more then to giue iſſue of eie ſtreames, and though theſe through the tenderneſſe of her nature & aptnes of hir ſex, were the cuſtomarie tributes that her loue paied, more to her friendes than her owne miſfortunes, yet were they not accompanied with diſtempered words or ill ſeeming actions, reaſon neuer forgetting diſtancie, though remembring pitie, her deuotions ſhe daily obſerued, offering the daily ſacrifice of an innocent heart, and ſtinting her ſelfe to her times of prayer, which ſhee performed with ſo religious a care, as well ſhewed that ſhee knew, howe high a Maieſtie ſhee ſerued. I neede not write how duetifully ſhee diſcharged all the behoofes of a moſt louing wife, ſince that was the commoneſt theame of her praiſes, yet this may be ſaide without improofe to any, that whoſoeuer in this behalfe may be counted her equall, none can iuſtly be thought her ſuperiour, where ſhe owed ſhe

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payed dutie, where ſhe found ſhe turned courteſie, whereſoeuer ſhe was knowen, ſhe deſerued amitie, deſirous of the beſt, yet diſdaining none but euill company, ſhe was readier to requite benefits thē reuenge wrongs, more grieued then angred with vnkindnes of friends, when either miſtaking or miſreport occaſioned any breaches: for if their words carie credite, it entred deepeſt into her thoughts, they haue acquitted her from all ſpice of malice, not onely againſt her friends, whoſe diſlikes were but a retire to ſteppe further into friendſhip, but euen her greateſt enemies, to whom if ſhe had bene a iudge as ſhe was a ſuppliant, I aſſuredly thinke ſhe would haue redreſſed, but not reuenged her iniuries. In ſumme, ſhe was an honour to her predeceſſours, a light to her age, and a patterne to her poſteritie, neither was her concluſion different from her premiſſes, or her death from her life, ſhe ſhewed no diſmay, being warned of her danger, carying in her conſcience the ſafeconduct of innocencie. But hauing ſent her deſires before to heauen with a milde countenaunce, and a moſt calme minde, in more hope then feare, ſhe expected her owne paſſage, ſhee commended both her ductie and goodwill to all her friends, and cleared her heart from all grudge towardes her enemies, wiſhing true happineſſe to them both, as beſt became ſo ſoft and gentle a minde, in which anger neuer ſtayed, but as an vnwelcome ſtranger: Shee made open profeſsion that ſhee did die true to her religion, true to her husband, true to God and the world, ſhe enioyed her iudgement as long as ſhe breathed, her body earneſtly offering hir

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laſt deuotions, ſupplying in thought what faintnes ſuffered not her tongue to vtter: in the end, when her glaſſe was runne out, and death beganne to chalenge his intereſt, ſome labouring with too late remedies to hinder the deliuery of her ſweet ſoule, ſhe deſired them eftſoones to let her goe to God, and her hopes calling her to eternall kingdomes, as one rather falling aſleepe then dying, ſhee moſt happily tooke her leaue of all mortall miſeries. Such was the life, ſuch was the death of your deareſt ſiſter, both ſo ful of tru comfort, that this ſuruey of her vertues may be a ſufficient lenatiue to your bittereſt griefes. For you are not (I hope) in the number of thoſe that reckon it a patte of their paine to heare of their beſt remedies, thinking the rehearſall of your dead friendes prayſes an vpbraiding of their loſſe, but ſith the obliuion of her vertues were iniurious to her, let not the mention of her perſon be offenſiue vnto you, and bee not you grieued with her death, with which ſhee is beſt pleaſed. So bleſſed a death is rather to be wiſhed of vs, than pitied in her, whoſe ſoule triumpheth with God, whoſe vertues ſtil breatheth in the mouthes of infinite praiſes, and liueth in the memories of all, to whom either experience made her knowen, or fame was not enuious in concealing her deſerts: ſhee was a iewel that both God and you deſired to enioy, he to her aſſured benefit without ſelfe intereſt, you for allowable reſpectes, yet employing her reſtraint among certaine hazards and moſt vncertaine hopes. Be then vmpier in your owne cauſe, whether your wiſhes or Gods will imporeth more loue, the one, the adornement of her exile, the other, her returne

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into a moſt bleſſed countrie, and ſith it pleaſed God in this loue to be your riuall, let your diſcretion decide the doubt, whome in due ſhould carry the ſuite, the prerogatiue being but a right to the one, for nature & grace being the motiues of both your loues, ſhe had the beſt title in them that was author of thē, and ſhe, if worthy to be beloued of either, as ſhe was of both, could not but prefer him to the dearcſt portion of her deepeſt affectiō: let him with good leaue gather the grape of his own vine,& plucke the fruit of his owne planting, and thinke ſo curious workes euer ſafeſt in the artificers hand, who is likelieſt to loue them, and beſt able to preſerue them, ſhee did therefore her ducty in dying willingly: and if you will doe yours, you muſt be willing with her death, ſith to repine at her liking is diſcourteſie, at Gods an impietie, both vnfitting for your approoued vertue, ſhe being in place where no griefe can annoy her, ſhe hath little neede or leſſe ioy of your ſorrow, neither can ſhe allow in her friends that ſhe would loathe in her ſelfe, loue neuer affecting likeneſſe: if ſhe had bin euill, ſhe had not deſerued our teares: being good, ſhe cannot deſire them, nothing being leſſe to the likenes of goodneſſe, than to ſee it ſelfe any cauſe of vniuſt diſquiet or trouble to the innocent. Would *Saul* haue thought it friendſhip to haue wept for his fortunes, in hauing found a kingdome by ſeeking of cattel: or *Dauid* account it a curteſie, to haue ſorowed at his ſucceſſe, that from following ſheepe came to foile a giant, and to receiue in fine a royall crowne for his victorie, why then ſhould her lot bee lamented, whome higher fauour hath raiſed from the duſt

1. King. 9.

1. King. 17. Pſal. 112.

to ſit with princes of Gods people, if ſecuritie had bin giuen, that a longer life ſhuld ſtil haue bin guided by vertue, and followed with good fortune, you might pretend ſome cauſe to complaine of her deceaſe. But if different effectes ſhoulde haue croſſed your hopes (proceſſe of time being the parent of ſtrange alterations) then had death beene friendlier then your ſelfe, and ſith it hung in ſuſpenſe which of the two would haue hapned, let vs allowe God ſo much diſcretion, as to thinke him the fitteſt arbitrator in deciſion of the doubt: her foundations of happines were in the holy hilles, and God ſawe it fitteſt for her building to be but lowe in this vale of teares, and better it was it ſhoulde be ſoone taken downe, than by riſing too high to haue oppreſſed her ſoule with the ruines. Thinke it no iniury that ſhe is now taken from you, but a fauour that ſhee was lent you ſo long, and ſhew no vnwillingnes to reſtore God his owne, ſith hitherto you haue payed no vſury for it: conſider not how much longer you might haue enioyed her, but how much ſooner you might haue loſt her: and ſith ſhe was held vpon curteſie, not by any couenant, take our ſoueraignes right for a ſufficient reaſon of her death, our life is but lent, a good to make thereof, during the loane our beſt commoditie: It is due debt to a more certaine owner than our ſelues, and therefore ſo long as we haue it, we receiue a benefit, when we are depriued of it, we haue no wrong, we are tenants at will of this clayee farme, not for tearme of yeeres, when wee are warned out, we muſt be ready to remooue, hauing no other title but the owners pleaſure: it is but an Inne, not a home: we came but

Pſal. 86.

Eccleſ. 10.

to

to baite, not to dwell, and the condition of our entrance was, in fine to depart. If this departure be grieuous, it is also common, this to day to me, to morrow to thee, and the case equally afflicting all, leaueth none any cause to complaine of iniurious vsage.

Natures debt is sooner exacted of some then of other, yet is there no fault in the creditor that exacteth but his owne, but in the greedinesse of our eger hopes, either repining that their wishes faile, or willingly forgetting their mortalitie, whome they are vnwilling by experience to see mortall, yet the generall tide washeth all passengers to the same shoare, some sooner, some later, but all at the last: and wee must settle our mindes to take our course as it commeth, neuer fearing a thing so necessarie, yet euer expecting a thing so vncertaine. It seemeth that God purposely concealed the time of our death, leauing vs resolued betweene feare and hope of longer continuaunce. Cut off vnripe cares, lest with the notice and pensiuenesse of our diuorce from the world, we should lose the comfort of needfull contentments, & before our dying day languish away with expectation of death. Some are taken in their first steppe into this life, receiuing in one, their welcome and farewel, as though they had beene borne onely to be buried, and to take their passport in this hourely middle of their course, the good to preuent change, the bad to shorten their impietie: some liue till they be weary of life, to giue proofe of their good hap, that had a kindlier passage, yet though the date be diuerse, the debt is all one, equally to be answered of all as their time expireth: for who is the man shall liue and not Psal. 88.

The triumphs ouer Death.

2.Kings 14. Genes.5.

see death? sith we all die, and like water slide vppon the earth. In Paradice wee receiued the sentence of death, and here as prisoners we are kept in ward, tarying but our times till the Gaoler call vs to our execution. Whom hath any vertue eternized, or desert cõmended to posteritie, that hath not mourned in life, and bin mourned after death, no assurance of ioy being sealed without som teares? Euen our blessed Lady the mother of God was throwen down as deep in temporal miseries as she was aduanced high in spirituall honours, none amongst al mortall creatures finding in life more proof then she of her mortalitie: for hauing the noblest sonne that euer woman was mother of, not onely aboue the condition of men, but aboue the glorie of Angels, being her sonne onely, without temporall father, and thereby the loue of both parents doubled in hir breast, being her only Sonne without other issue, and so her loue of all children finished in him. Yea, he being God, and she the neareſt creature to Gods perfections, yet no prerogatiue either quitted her from mourning, or him from dying: and though they surmounted the higheſt Angels in all other preheminences, yet were they equall with the meaneſt men in the sentence of death And howbeit our Ladie being the patterne of christian mourners, so tempered her anguish, that there was neither any thing vndone that might be exacted of a mother, or any thing doone that might be disliked in so perfit a matron, yet by this we may gesse with what curtesies death is likely to friend vs, that durst cause so bloody funerals in so heauenly a stocke, not exempting him from the

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law of dying that was the authour of life, and ſoone after to honour his triumphs with ruines and ſpoile of death. Seeing therefore that death ſpareth none, let vs ſpare our teares for better vſes, being but an idle ſacrifice to this deafe and emplacable executioner, and for this not long to be continued, where they can neuer profit, nature did promiſe vs a weeping life, exacting teares for cuſtome as our firſt entrance, and for ſuting our whole courſe in this doleful beginning: and therefore they muſt be vſed with meſure that muſt be vſed ſo often, and ſo many cauſes of weeping, lying yet in the debt, ſith we cannot end our teares, let vs at the leaſt reſerue them, if ſorowe cannot bee ſhunned, let it bee taken in time of neede, ſith otherwiſe beeing both troubleſome and fruitleſſe it is a double miſerie or an open follie. We moiſten not the ground with pretious waters, they were ſtilled for nobler endes, either by their fruites to delight our ſences, or by their operations to preſerue our healths. Our teares are water of too high a price to be prodigally powred in the duſt of anie graues. If they be teares of loue, they perfume our prayers, making them odour of ſweeteneſſe, fit to be offered on the aultare before the throne of God: if teares of contrition, they are water of life to the dying and corrupting ſoules, they may purchaſe fauor and repeale the ſentence till it be executed as the example of *Ezechias* doeth teſtifie, but when the puniſhment is paſt, and the verdict performed in effect, their pleading is in vaine, as *Dauid* taught vs when his childe was dead, ſaying, that hee was likelier to go to it, than it by his weeping to returne to him.

Apoc. 8.

3. King. 20.

2. Kings 12.

Learne therefore to giue ſorrow no long dominion ouer you. Wherefore the wiſe ſhould rather marke than expect an end, meete it not when it cómmeth, doe not inuite it when it is abſent, when you feele it do not force it, ſith the bruite creatures which (nature ſeldome erring in her courſe guideth in the meane) haue but a ſhort though vehement ſence of their loſſes you ſhould burie the ſharpeneſſe of your griefe with the courſe, and reſt contented with a kind, yet a milde compaſsion, neither leſſe then decent for you, nor more then agreeable to your nature and iudgement, your much heauineſſe woulde renew a multitude of griefes, and your eies woulde be ſprings to many ſtreames, adding to the memorie of the dead a new occaſion of plaint by your own diſcomfort, the motion of your heart meaſureth the beating of many pulſes, which in any diſtemper of your quiet with the like ſtroke will ſoone bewray themſelues ſicke of your diſeaſe: your fortune, thogh hard, yet is notorious, and though moued in miſhap and ſet in an vnworthy lanthorne, yet your owne light ſhineth farre, and maketh you markeable: all will bend attentiue eye vpon you, obſeruing howe you warde this blowe of temptation, and whether your patience be a ſhield of prooſe, or eaſily entred with theſe violent ſtrokes. It is commonly expected, that ſo high thoughts which haue already climed ouer the hardeſt dangers ſhuld not now ſtowp to any vulgar or femal complaints: great perſonages whoſe eſtate draweth vpon them many eies, as they cannot but be themſelues, ſo may not they vſe the libertie of meaner eſtates, the lawes of Nobilitie not

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alowing them to direct their deeds by their desires, but to limite their desires to that which is decent. Nobilitie is an ayme for lower degrees to leuell at markes of higher perfection, and like stately windowes in the northeast roomes of politicke and ciuil buildings, to let in such light, and lie open to such prospects, as may affoord their inferiors both to find meanes and motiues to heroicall vertues: if you should determine to dwell euer in sorrow, it were a wrong to your wisedome, and countermaunded by your qualitie, if euer you mind to surcease it, no time fitter then the present, sith the same resons that hereafter might mooue you, are now as much in force. Yeeld to Wisedom that you must yeeld to Time, be beholding to your selfe, not to time for the victory, make it a voluntarie worke of discretion that wil otherwise be a necessary worke of delay. We thinke it not enough to haue our owne measure brimme full with euill, vnlesse we make it runne ouer with others miseries, taking their missortunes as our punishments, and executing forraine penalties vppon our selues: yea disquiet mindes being euer bellows to their owne flames mistake oft times others good for ill, their follie making it a true scourge to them that how socuer it seemed was to others a benefite. *Iacob* out of *Iosephs* absence sucked such surmises, as hee made his heart a prey to his agonies, whereas that that buried him in his owne melancholies raised *Ioseph* to his highest happinesse: if *Mary Magdalen* saide and supposed shee could haue suncke no deeper in griefe than shee had already plunged her selfe, and yet that which she imagined the vttermost

of euils prooued in concluſion the very bliſſe of her wiſhes. The like may be your errour if you cumber your minde with muſing vppon her death, which would neuer be diſcharged from cares, till death ſet his hand to her acquittance, nor receiue the charter of an eternall being, till her ſoule were preſented at the ſealing: I loathe to rubbe the ſcarre of a deeper wound, for feare of renewing a dead diſcomfort; yet if you will fauour your owne remedies, the maiſterie ouer that griefe that ſprings from the roote, may learne you to qualifie this that buddeth from the branch, let not her loſſes moue you that are acquainted with greater of your owne, and taught by experience to knowe how vncertaine this chance is, for whome vnconſtant fortune throweth the dice, if ſhe want the woonted titles, her part is nowe in deede, and they were du but vpon the ſtage, her loſſe therein is but a wracke of woundes, in which ſhee is but euen with the height of princes, ſurpaſsing both hir ſelfe in them, and the new honors of heauenly ſtile. If ſhee haue left her children, it was her wiſh they ſhould repay her abſence with vſury; yet had ſhe ſent her firſt fruits before her as pledges of hir own comming. And now may we ſay that the Sparrow hath found a home, and the Turtle Doue a neſt, where ſhe may lay her yongling, enioying ſome, and expecting the reſt. If ſhe be taken from her friends, ſhee is alſo deliuered from her enemies, in hope hereafter to enioy the firſt out of feare of euer being troubled with the latter. If ſhee be cut off in her youth, no age is vnripe for a good death; and hauing ended her taske, though neuer ſo ſhort, yet ſhee hath liued

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out her full time: Old age is venerable not long, to be measured by increase of vertues, not by number of yeares, for heauines consisteth in wisedome, and Sap.4. an vnspotted life is the ripenes of the perfectest age. If she were in possibilitie of preferment, shee coulde hardly haue wanted higher then from whence shee was throwen: hauing beene bruised with the first, she had little wil to clime for a second fall: we might hitherto truely haue said, this is that *Noemi*, shee be- Ruth 1. ing to her ende inriched with many outward, and more inward graces. But whether heereafter shee would haue bid vs not to cal her *Noemi*, that is, faire, but *Mara*, that signifieth bitter, it is vncertaine, sith she might haue fallen into the widows felicitie, that so changed her name to the likenesse of her lot. Insomuch that she is freed from more miseries than she suffered losses, and more fortunate by not desiring, then shee would bee by enioying fortunes fauour, which if it be not counted a follie to loue, yet it is a true happinesse not to neede, we may rather thinke that death was prouident against her imminent harmes, then enuious of any future prosperities, the times being great with so many broiles, that when they once fall in labour, we shall thinke their condition secureſt whome absence hath exempted, both from feeling the bitter throwes, and beholding the monstrous issue that they are likely to bring foorth: the more you tender her, the more temperat should be your griefe, sith seeing you vpon going, shee did but steppe before you into the next world, to which she thought you to belong more then to this, which hath already giuen you the most vngrateful congee.

They that are vpon remouing, ſend their furniture before them; and you ſtill ſtanding vpon your departure, what ornament could you rather wiſh in your future abode than this that did euer pleaſe you? God thither ſendeth your adamants, whither hee would draw your heart, and caſteth your anchors where your thoughts ſhould lie at rode, that ſeeing your loue taken out of the world, and your hopes diſanchored from this ſtormie ſhoare, you might ſettle your deſires where God ſeemeth to require them. If you would haue wiſhed her life for an example to your houſe, aſſure your ſelfe ſhee hath left her friends ſo inherited with her vertues, and ſo perfit patterns of her beſt parts, that who knoweth the ſuruiuors, may ſee the deceaſed, and ſhall finde little difference, but in the nũber, which before was greater, but not better, vnleſſe it were in one repetition of the ſame goodneſſe: wherefore ſet your ſelfe at reſt in the ordinance of God, whoſe workes are perfit, and whoſe wiſedome is infinite. The termes of our life are like the ſeaſons of the yere, ſom for ſowing, ſome for growing, and ſome for reaping, in this only different, that as the heauens keepe their preſcribed periods, ſo the ſucceſsion of times haue their appointed changes. But in the ſeaſons of our life, which are not to the lawe of neceſſarie cauſes, ſome are reaped in the ſeed, ſome in the blade, ſome in the vnripe eare, all in the end, this harueſt depending vpon the reapers wil. Death is too ordinarie a thing to ſeem any nouelty, being a familiar gueſt in euerie houſe; and ſith his comming is expected, and his arrant vnknowen, neither his preſence ſhould be fea-

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red, nor his effects lamented. What wonder is it to ſee fuell burned, ſpice pownded, or ſnow melted? and as little feare it is to ſee thoſe dead that were borne vpon condition once to die, ſhe was ſuch a cõpound as was once to be reſolued vnto her ſimples, which is now performed: her ſoule being giuen to God, and her body ſorted into her firſt elements, it could not diſlike you to ſee your friend remoued out of a ruinous houſe, and the houſe it ſelfe deſtroyed and pulled downe, if you knewe it were to build it in a ſtatelier forme, & to turne the inhabitant with more ioy into a fairer lodging. Let then your ſiſters ſoule depart without griefe, let hir body alſo be altered into duſt, withdraw your eyes from the ruine of this cotage, & caſt them vpon the maieſtie of the ſecond building, which S. *Paul* ſaith ſhall be incorruptible, glorious, ſtrange, ſpirituall, and immortall: night and ſleep are perpetuall, mirours, figuring in their darknes ſilence, ſhutting vp of ſences, the finall end of our mortal bodies, & for this ſome haue entituled ſleep the eldeſt brother of death; but with no leſſe conueniẽce it might be called one of deaths tenants neare vnto him in affinity of condition, yea far inferior in right, being but tenãt for a time of that which death is the inheritance; for by vertue of the conueiance made vnto him in Paradice, that duſt we were & to duſt we ſhould returne. He hath hitherto ſhewed his ſigniorie ouer all, exacting of vs, not only the yerely, but hourely reuenues of time, which euer by minuts we defray vnto him: So that our very life is not only a memorie, but a part of our death, ſith the longer we haue liued, the leſſe we haue to liue. What is

the daily leſſening of our life, but a continual dying: and therfore none is more grieued with the running out of the laſt ſand in an houre glaſſe then with all the reſt: ſo ſhould not the end of the laſt houre trouble vs any more, of ſo many that went before, ſith that did but finiſh courſe that all the reſt were ſtil ending, not the quantity but the quality commendeth our life. The ordinarie gaine of long liuers being onely a great burthen of ſinne: for as in teares, ſo in life the valew is not eſteemed by the length, but by the fruit and goodneſſe, which often is more in the leaſt than in the longeſt. What your ſiſter wanted in continuance, ſhe ſupplied in ſpeede, and as with her needle ſhee wrought more in a day than manie Ladies in a yeere, hauing both excellent skil, and no leſſe delight in working, ſo with her diligence doubling her endeuours, ſhee won more vertue in halfe than others in a whole life. Her death to time was her birth to eternitie, the loſſe of this worlde an exchange of a better, one indowment that ſhe had being impaired, but many farre greater added to her ſtore. *Mardocheus* houſe was too obſcure a dwelling for ſo gracious an *Heſter*, ſhrowding royall partes in the mantle of a meane eſtate, and ſhadowing immortall benefits vnder earthly vailes. It was fitter that ſhee being a ſumme of ſo rare perfections, and ſo well worthy, a ſpouſe of our heauenly *Ahaſhuerus* ſhould bee carried to his court from her former abode, there to be inueſted in glorie, and to inioy both place and preheminence anſwerable to her worthines, her loue would haue beene leſſe able to haue borne hir death, than your conſtancy to brooke hers,

hers, and therefore God mercifully cloſed her eies before they were puniſhed with ſo grieuous a ſight, taking out to you but a newe leſſon of patience out of your old booke, in which long ſtudie hath made you perfect. Though your hearts were equally ballanced with a mutual and moſt entire affection, and the doubt inſoluble which of you loued moſt, yet death finding her the weaker, though not the weaker veſſell, laide his weight in her ballance to bring her ſooneſt to her reſt: let your mind therefore conſent to that which your tongue daily craueth, that Gods will may bee done as well here in earth of her mortall body, and in that little heauen of her pureſt ſoule, ſith his will is the beſt meaſure of all euents. There is in this worlde continuall enterchange of pleaſing and greeting accidence, ſtill keeping their ſucceſsion of times, & ouertaking ech other in their ſeuerall courſes: no picture can be all drawen of the brighteſt colours, nor a harmonie onely conſorted onely of trebles: ſhadowes are needefull in expreſſing of proportions, and the baſe is a principall part in perfect muſicke, the condition of our exile heere alloweth no vnmedled ioy, our whole life is tempered betweene ſweete and ſowre, and wee muſt all looke for a mixture of both: the wiſe ſo wiſh: better that they ſtil thinke of worſe, accepting the one if it come with liking, and bearing the other without impatience, being ſo much maiſters of eche others fortunes, that neither ſhall worke them to exceſſe. The dwarfe groweth not on the higheſt hill, nor the tall man looſeth not his height in the loweſt valley, and as a baſe mind, though moſt at eaſe,

wil be deiected, ſo a reſolute vertue in the deepeſt diſtreſſe is moſt impregnable. They euermore moſt perfectly enioy their comfortes that leaſt feare their contraries: for a deſire to enioy, carrieth with it a feat to looſe; and both deſire & feare are enemies to quiet poſſeſsion making men rather owners of Godsbenefits then tenants at his wil: the cauſe of our troubles are that our miſfortunes happen either to vnwitting or vnwilling mindes; foreſight preuenteth the one, neceſsitie the other: for he taketh away the ſmart of preſent euilles that attendeth their comming, and is not amated with any croſſe, that is, armed againſt al, where neceſsitie worketh without our conſent, the effect ſhoulde neuer greatly afflict vs, griefe being bootleſſe, where it can not helpe, needeleſſe where there was no fault: God caſteth the dice, and giueth vs our chance, the moſt wee can doe, is, to take the point that the caſt will affoord vs, not grudging ſo much that it is no better, as comforting our ſelues it is no worſe. If men ſhould lay al their euilles together, to be afterwardes by equall portion diuided amongſt them, moſt mē would rather take that they brought, than ſtand to the diuiſion; yet ſuch is the partiall iudgement of ſelfe-loue, that euery one iudgeth his ſelfe-miſerie too great, tearing if he can find ſome circumſtance to increaſe it & making it intollerable by thought to induce it. When *Moſes* threw his rod from him, it became a ſerpent ready to ſting, and affrighted him, inſomuch as it made him to flee, but being quietly taken vp, it was a rod againe ſeruiceable for his vſes, no way hurtfull. The croſſe of Chriſt, & rod of euery tribulation ſeeming to threaten

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ten ſtinging and terrour to thoſe that ſhunne and eſchew it, but they that mildely take it vp and embrace it with patience, may ſay with *Dauid*, thy rod and thy ſtaffe haue been my comfort. In this, affliction reſembleth the Crokadile, flie, it purſueth and frights, followed, it flieth and feareth, a ſhame to the conſtant, a tyrant to the timorous. Soft mindes that thinke only vpon delights, admit no other conſideration, but in ſoothing things becom ſo effeminate, as that they are apt to bleede with euery ſharpe impreſsion. But hee that vſeth his thoughts with expectation of troubles, making their trauell through all hazards, and appoſing his reſolution againſt the ſharpeſt incounters, findeth in the proofe facilitie of patience, and eaſeth the loade of moſt heauy cumbers: we muſt haue temporall things in vſe, but eternal in wiſh, that in the one neither delight exceed in that wee haue no deſire in that wee want: and in the other our moſt delight is here in deſire, and our whole deſire is hereafter to enioy. They ſtraighten too much their ioyes, that draw them into the reach and compaſſe of their ſences, as if it were no facilitie where no ſence is witnes, whereas if we exclude our paſſed aud future contentments, pleaſant pleaſures haue ſo fickle aſſurance, that either as foreſtalled before their arriuall, or interrupted before their ende, or ended before they are well begunne: the repetition of former comfortes, and the expectation of after hopes is euer a reliefe vnto a vertuous minde, whereas others not ſuffering their life to continue in the conueniences of that which was and ſhall be diuided, this day frō yeſterday, & to morrow, & by forget- Pſalme 12.

forgetting all, and forecasting nothing, abridge their whole life into the moment of present time: enioy your sister in your former vertues, enioy her also in her future meeting, being both titles of more certaine delights, than her casuall life could euer haue warranted. If we will thinke of her death, let it be as a warning to prouide vs, sith that that happeneth to one may happen to an other: yea none can escape that is common to all. It may be the blowe that hit her was meant to some of vs, and this missing was but a proofe to take better aime in the next stroke: if we were diligent in thinking of our own, we shuld haue little leasure to bewaile others deaths: when the souldior in skirmish seeth his next fellow slaine, he thinketh more time to looke to himselfe, than to stand mourning a hapless mischance, knowing the head which sped so neere a neighbour, cannot be far from his own head. But we in this behalfe are much like the seely birds, that seeing one sticke in the lime bush, striuing to get away, with a kind of natiue pittie are drawen to goe to it, and so rush themselues into the same misfortune; euen so many for their frends decease by musing on their lot, wittingly surfet of too much sorrow, that sometimes they make mourning their last decease: but steppe not you into this toile, that hath taken none but weake affections: holde not your eies alwayes vpon your hardest happes, neither bee you still occupied in counting your losses. There are fairer partes in your bodie than scarres, better eye-markes in your fortune then a sisters losse; you might happily finde more comforts left than you would willingly loose. But that

you

you haue alreadie resigned the solaces of life, and shunned all comforts into the hopes of heauen, yet sith there is some difference betweene a purpose and proofe, intending and performing; a subdued enemy being euer ready to rebell when hee findeth mighty helpes to make a partie. It is good to strengthen reason against the violence of nature, that in this and like cases will renew her assaults, it was a forcible remedie that hee vsed to withstand the conceit of a most lamentable occurrent, who hauing in one ship lost his children and substance, and hardly escaped himselfe from drowning, went presently into an hospitall of lazars, where finding in a little rome many examples of greater miseries, hee made the smart of others sores a lenatiue to his owne wound: for besids that, as lowneſſe & pouerty was common to them, they had also many cumbers priuate to themselues, some wanting their sences, some their wits, other their limmes, but all their health, in which consideration he eased his minde, that fortune had not giuen him the greatest fall. If God had put you to *Abrahams* triall, commaunding you to sacrifice the hope of your posterities, and to be to your onely sonne an author of death, as you were to him of life. If you had bin tied in the streights of *Iepthaes* bitter deuotion in bruing his sword in his owne daughters blood, and ending the triumphs ouer his enemies with the voluntarie funeralles of his onelie of-spring; yet sith both their liues and their labours had bin gods vndeemable debt, your vertues ought to haue obeyed maugre al incounters of carnall affection. And how much more in this case should you

incline your loue to Gods liking, in which hee hath receiued a leſſe part of his owne, and that by the vſuall eaſieſt courſe of natures lawes. Let God ſtrippe you to the skinne, yea to the ſoule, ſo hee ſtay with you himſelfe: let his reproch be your honour, his pouertie your riches, and he in lue of al other frends. Thinke him enough for this world, that muſt be all your poſſeſsion for a whole eternity; let others eaſe their carefulnes with borrowed pleaſures, not bred out of the true roote, but begged of externall helps. They ſhall ſtill carry vnquiet mindes, eaſily altered with euery accident, ſith they labor not any change in their inward diſtempers. But by forgetting them for a time by outward paſtimes, innocencie is the only mother of true mirth, and a ſoule that is owner of God, will quietly bare with all other wants, nothing beeing able to empoueriſh it but voluntarie loſſes. Beare not therefore with her loſſes, for ſhee is won for euer, but with the momentarie abſence of your moſt happie ſiſter, yea it can not iuſtly bee called an abſence, many thoughts being daily in parlee with her, onely mens eies and eares vnwoorthie to enioy ſo ſweete an obiect, haue reſigned their intereſt, and intereſted this treaſure in their hearts, being the fitteſt ſhrines for ſo pure a Saint, whome as none did knowe but did loue, ſo none can nowe remember with deuotion. Men may behold her with ſhame of their former life, ſeeing one of the frailer ſexe honour her weakeneſſe with ſuch a traine of perfections. Ladies may admire her as a glorie to their degree, in whom honour was portraied in her full likeneſſe, grace hauing perfected natures firſt draught,

draught with all the due colours of an absolute vertue: all women accept her as a patterne to immitate her giftes, and her good partes, hauing beene so manifested, that euen they that can teach the fineſt ſtitches may themſelues take new workes out of this ſampler. Who then could drinke any ſorrowe out of ſo cleere a fountaine, or bewaile the eſtate of ſo happy a creature, to whome as to be her ſelfe, was her praiſe, ſo to be as ſhee is, was her higheſt bliſſe. You ſtill floate in a troubleſome ſea, and you finde it by experience a ſea of dangers, how then can it pittie you to ſee your ſiſter on ſhoare, and ſo ſafely landed in ſo bliſſefull an harbor? Sith your *Iudeth* hath wrought the glorious exploite againſt her ghoſtly enemies, for the accompliſhing whereof ihee came into the dangerous campe and warrefare of this life, you may well giue her leaue to looke home to her *Bethulia* to ſolemnize her triumph with the ſpoiles of her victorie: yea you ſhould rather haue wiſhed to haue beene Porter to let her in, than mourne to ſee her ſafe returned. For ſo apparant hazardes ſhee caried a heauenly treaſure in a earthlie veſſell, which was too weake a treaſurie for ſo high riches, ſinne creeping in at the window of our ſences, and often picking the lockes of the ſtrongeſt hearts. And for this it was laide vp in a ſurer, to the which the heauens are walles, and the Angelles keepers. She was a pure fiſh, but yet ſwimming in muddy ſtreames, it was now time to draw her to ſhoare, and to employ the inwardes of her vertues to medicionable vſes, that laid on the coles of due conſideration, they may draw from our thoughts the Deuilles ſuggeſtions, and

Iud. 15.

2. Cor. 4

Tob. 6.

Tob. 6. and applied to their eyes, which are blinded with the dung of flying vanities, the slime of their former vanities may fall off, and leaue them able to behold the true light, the base shell of a mortall body was Matth. 13. vnfit for so pretious a Margarite, and the Ieweller that came into this world to seeke good pearles, and gaue not onely all he had, but himselfe also to buie them, thought now high time to bring her vnto his bargaine, finding her growen to a Margarites full perfection. She stoode vpon too lowe a ground to take view of her Sauiors most desired countenance, Luke 19. and forsaking the earth with *Zacheus* shee climed vp into the tree of life, there to giue her soule a full repast of her beauties. Shee departed with *Iepthaes* daughter from her fathers house, but to passe some moneths in wandring about the mountaines of this troublesome worlde, which being now expired, she was after her pilgrimage by couenant to returne to be offered vnto God in a gratefull sacrifice, and to ascend out of this desert like a stemme of perfume out of burned spices. Let not therefore the crowne of her vertue be the foile of your constancie, nor the ende of her cumbers a renewing of yours. But sith God was well pleased to call her, shee not displeased to go, and you the third twist to make a triple cord, Iob 1. saying, Our Lord gaue, and our Lord tooke away, as it hath pleased our Lord, so hath it fallen out: the name of our Lord be blessed.

FINIS.

Clara Ducum ſoboles, ſuperis noua ſedibus hoſpes,
Clauſit in offenſo tramite pura diem
Dotibus ornauit, ſuperauit moribus ortum,
Omnibus vna prior. par fuit vna ſibi:
Lux genus ingenio generi lux inclita virtus,
Virtutiſque fuit mens generoſa decus.
Mors mutat properata dies orbamque relinquit,
Prolem matre verum coniuge flore genus,
Occidit a ſe alium tulit hic occaſus in ortum
Viuat, ad occiduas non reditura vices.

OF *Howards* ſtemme a glorious branch is dead,
Sweet lights eclipſed were in her deceaſe:
In *Buckehurſt* line ſhe gracious iſſue ſpread,
She heuen with two, with four did earth increaſe
Fame, honour, grace, gaue aire vnto her breath,
Reſt, glorie, ioyes were ſequeles of her death.

Death aymed too high, he hit too choiſe a wight,
Renowned for birth, for life, for liuely partes,
He killd her cares, he brought her woorths to light,
He robd our eyes, but hath enricht our hearts:
Lot let out of her Arke a *Noyes* doue,
But many hearts were Arkes vnto her loue.

Grace, Nature, Fortune did in her conſpire
To ſhew a proofe of their vnited skill:
Slie Fortune euer falſe did ſoone retire,
But double Grace ſupplied falſe Fortunes ill:
And though ſhe raught not to her fortunes pitch,
In grace and vertue few were found ſo rich.

Heauen of this heauenly Pearle is now poſſeſt,
Whoſe luſter was the blaze of honors light:
Whoſe ſubſtance pure of euery good the beſt,
Whoſe price the crowne of vertues hieſt right,
Whoſe praiſe to be her ſelfe, whoſe greateſt bliſſe
To liue, to loue to be where now ſhe is.

FINIS.